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THE CHURCH RECORD.

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## Historical.

[CONTINUED FROM PAGE 44.]

We follow our subject next to the general revision of the canons which was made in

1832. Sect. 1. To entitle a diocese to the choice of a bishop, there must be at the time of such choice, and have been during the year previous, at least six officiating presbyters residing therein regularly settled in a parish or church, and qualified to vote for a bishop; and six or more parishes represented in the Convention electing. But two or more adjoining dioceses may associate and proceed to the choice of a bishop, if there be at the time of such choice, and have been during the year previous, nine or more such presbyters residing in any part of such associated dioceses, qualified as aforesaid, which association shall be dissolved on the demise of the bishop. And no diocese shall withdraw from such association without the consent of the General Convention: provided nothing in this canon contained, shall affect the right of any diocese now entitled to proceed to the election of a bishop.

Sect. 2. A minister is settled for all purposes here or hereafter mentioned in these canons, who has been engaged permanently by any parish according to the rules of said diocese, or for any term not less than one year.

This canon is so explicit in its terms that it seems scarcely possible to give to it more than one interpretation. No case has occurred under it which called for a decision as to its meaning. It has however been repealed, and its provisions incorporated into the canon of 1835 which is now the law of the church. That canon is in these words:—

1835. Sect. 1. Any diocese in union with this church, having, at the time, less than six officiating presbyters residing therein, regularly settled in a parish or church, and qualified to vote for a bishop; and any diocese at the time of its or-

ganization, with a view to ask for admission into union with this church, may, by a vote of the convention thereof, request the General Convention to elect a bishop for the same; and, thereupon, the House of Bishops may nominate to the House of Clerical and Lay Deputies for their concurrence, a suitable person for the office of Bishop; who shall, in case of their concurrence, be consecrated as the bishop of such diocese. The evidence of the concurrence of the clerical and lay deputies shall be a certificate, to be signed by a constitutional majority of them, agreeably to the form required by the third canon of 1832, to be signed by the members of the convention in a diocese whence any person is recommended for consecration.

Sect. 2. In the recess of the General Convention, the church in any such diocese may, by a vote of the convention thereof, request the election of a bishop for such diocese by the bishops of the church; and when such request shall be made known to the presiding bishop, who shall communicate information of the same to the other bishops, a majority of the bishops may select a suitable person for such bishop; and if a majority of the standing committees of the churches in the different dioceses shall consent to the consecration of the person so selected, the presiding bishop, with any two bishops, or any three bishops, to whom he may communicate the testimonials, may proceed to the consecration. And the evidence of the consent of the different standing committees shall be in accordance with the 5th Canon of 1832.

Sect. 3. To entitle a diocese to the choice of a bishop by the convention thereof, there must be, at the time of such choice, and have been during the year previous, at least six officiating presbyters therein, regularly settled in a parish or church, and qualified to vote for a bishop, and six or more parishes represented in the convention electing. But two or more adjoining dioceses may associate and proceed to the choice of a bishop, if there be at the time of such choice, and have been during the year previous, nine or more such presbyters residing in any part of such associated diocese, qualified as aforesaid; which association shall

be dissolved on the demise of the bishop. And no diocese shall withdraw from such association without the consent of the General Convention: Provided that nothing in this canon contained, shall defeat the right of any diocese to proceed to the election of a bishop now entitled so to proceed.

Sect. 4. A minister is settled for all purposes here or elsewhere mentioned in these canons, who has been engaged permanently by any parish according to the rules of said diocese, or for any term not less than one year.

Sect. 5. The 2nd canon of 1832, and the special canon of 1832, are hereby repealed.

The history of this canon is briefly this. Up to the year 1835, the Protestant Episcopal Church in the United States had introduced into its government but one kind of episcopacy, viz: *diocesan*. But inasmuch as the new states were rapidly increasing in population, while the number of clergymen was less than the demand for them required; it was seen that some new provision was necessary to afford a supply of episcopal services in states and territories where there were episcopal laymen, but no clergy, or at any rate not enough to elect a bishop canonically. The remedy resorted to was the introduction of an additional system of episcopacy, viz. Catholic; whereby missionary bishops might be appointed by the General Convention to take the oversight of large regions of new country, extending over nearly one half of the Union, and comprising several states. The principal object in the appointment of a missionary bishop was the speedy organization of each state into a diocese, and to accomplish this, it was necessary to fix on some mode whereby the new states, though without the canonical number of presbyters, might obtain a bishop; and hence the first and second sections of the canon of 1835. This law therefore is primarily an appendage to the canon authorizing the appointment of missionary bishops and was designed to be so; though it also affords the episcopate to old dioceses not having the canonical number of presbyters. As to the residue of the canon of 1835, it is in substance, and almost *verbatim*, that of 1832.

The only case that has arisen under this canon, is that of the Right Rev. Dr. M'Coskry, Bishop of Michigan. The diocese of Michigan not having the number of resident clergymen necessary for the election of a bishop by the diocese, applied by a vote of its convention to the presiding bishop, and requested that a diocesan might be elected for Michigan, under the second section of the law now under consideration. Bishop White communicated the request to his brother bishops, and appointed the 10th day of February 1836, for a meeting of the bishops.

On that day five only of the whole number ap-



peared, and it was found that a difference of opinion existed among them as to the proper mode of proceeding under the canon. Two were of opinion that as canonical action in the case had begun in the communication by the presiding bishop to his brethren, of the request of Michigan; it was proper at once to go forward with it, the presiding bishop to collect the opinions of his brethren in such manner as he might deem best. The other three however, thought that further action should be delayed till a majority of the bishops should define the proper mode of proceeding under the canon: and it was resolved, that the bishops should again be invited to assemble in the succeeding June.

In the interval the question was very fully discussed by various writers in the periodical publications of the church, and the principal point was whether, under the provisions of the canon, it was indispensably necessary for the bishops to *assemble* and make the election in person; or whether they might communicate their votes by letter to the presiding bishop. For the necessity of a personal presence on the part of the bishops, it was argued that the duties to be performed were such as could not be accomplished by letter: there were two things to be done: first, to decide on the expediency of making a selection: and second, to make the choice. As to the first of these it evidently called for personal consultation, it was said, because all the facts bearing upon it would not otherwise be known. Manifold ill consequences, it was further contended, would be likely to flow from the plan of voting by letter: intrigue might be busy, and distant bishops be imposed upon; or if not, so many different individuals might receive votes that no one would be elected. It was also urged as a rule of law, and of course not to be lost sight of in the interpretation of the statute or canon, that wherever individuals are appointed to perform an act requiring the exercise of judgment and discretion, they *must meet* to perform it, or the act is void. And finally, it was contended that in law, neither a letter nor a verbal message is, strictly speaking, a *vote*.

On the other hand it was argued, that the letter of the canon certainly did not require that the bishops should *meet*, and that the omission of such a requirement was intentional, being founded on the known inconvenience of personal attendance on the part of the bishops. Again, it was said that to require such a meeting was in effect to consider the bishops as incapable of joint action, except as a "house of bishops," an organized *body*; but by the constitution and canons, they never are considered as a "house" or "body," save when they sit as such during a General Convention: and lastly, it was contended that the canon should receive a liberal interpretation, because it was a remedial law, and, in the absence of any express terms, requiring personal attendance, to insist on such attendance, was, if not entirely to destroy, yet virtually to restrict the exercise of a canonical right belonging to the bishops, the exercise of which was of great moment to the church.

The matter remained undecided until the proposed meeting in June, at which time a majority of the bishops did not appear in person; but the opinions of a majority had been communicated to the presiding bishop, that such personal attendance was not essential; and that votes might be given by letter, and the Rev. Dr. McCoskry was elected by votes given in person on the part of the bishops present, together with votes communica-

ted by letters from the absent bishops, and was consecrated accordingly.

Before leaving this subject, it may be remarked that there is a canon, which escaped the observation of those who wrote on the subject of Dr. McCoskry's election; and which yet may be thought by some to be connected with it. It is the LIII canon of 1832, "of the requisites of a quorum:" by which it is declared that "in all cases in which a canon directs a duty to be performed, or a power to be exercised by a standing committee, or by the clerical members thereof, or by *any other body consisting of several members*, a majority of the said members, the whole having been duly cited to *meet* shall be a quorum; and a majority of the quorum *so convened* shall be competent to act, unless the contrary is expressly required by the canon." The bishops acting collectively, fall within the description of a body consisting of several members: and though the canon of 1835 does not expressly require the presiding bishop to summon his brethren to *meet* for the election of a bishop, yet it may admit of question whether the spirit of the LIII canon does not in every case contemplate a meeting in person of the individuals composing a body on whom a duty is enjoined, or a power conferred by the General Convention, when the action of the individuals is required to be joint.

The next legislation on this subject was the following in 1838.

#### CANON I.

##### OF THE ELECTION OF BISHOPS.

1838. Sect. 1. Any diocese in union with this church, having at the time not less than six officiating presbyters residing therein, regularly settled in a parish or church, and qualified to vote for a bishop; and any diocese at the time of its organization, with a view to ask for admission into union with this church may, by a vote of the Convention thereof, request the General Convention to elect a bishop for the same. And, thereupon, the House of Bishops may nominate to the House of Clerical and Lay Deputies, for their concurrence, a suitable person for the office of bishop, who shall in case of their concurrence, be consecrated as the bishop of such diocese. The evidence of the concurrence of the clerical and lay deputies, shall be a certificate, to be signed by a constitutional majority of them, agreeably to the form required by the III. Canon of 1832, to be signed by the members of the Convention, in a diocese whence a person is recommended for consecration.

Sect. 2. To entitle a diocese to the choice of a bishop by the convention thereof, there must be at the time of such choice, and have been during the year previous, at least six officiating presbyters therein, regularly settled in a parish or church, and qualified to vote for a bishop; and six or more parishes represented in the convention electing. But two or more adjoining dioceses, not having respectively the requisite number of presbyters, to entitle either to the choice of a bishop, may associate and

proceed to the choice of a bishop, to exercise jurisdiction alike in each of the associated dioceses if there be at the time of such choice, and have been during the year previous, nine or more such presbyters, residing in any part of such associated dioceses qualified as aforesaid: and the bishop so elected, shall exercise episcopal jurisdiction over each of the associated dioceses, until such time as some one of said dioceses, having six or more presbyters canonically qualified to elect a bishop, shall elect him, and he shall have accepted the office as its own exclusive diocesan: whereupon his connection with the other associated diocese, or dioceses, shall cease and determine: provided always, that the dioceses thus associating in the election of a common bishop, and the conventions thereof, shall in all other respects remain as before, unconnected and independent of each other; and, provided also, that such association shall be dissolved on the demise of the bishop, if not before. Sect. 3. A minister is settled for all purposes here, or elsewhere mentioned in these canons, who has been engaged permanently by any parish, according to the rules of said diocese, or for any term not less than one year. Sect. 4. The II. Canon of 1832, the special canon of 1832, and the I. canon of 1835, are hereby repealed.

This is now the law of the church, and it seems to make ample provision for nearly all the cases that can occur.

1. A diocese having less than six officiating presbyters residing therein, regularly settled, may request the General Convention to elect a bishop for it.

2. Any diocese at the time of its organization, with a view to ask for admission into union with the church, may by a vote of its Convention request the General Convention to elect for it.

3. Any diocese is entitled to elect a bishop in its own Convention, provided there be in it at the time of such choice, and have been during the year previous, at least six officiating presbyters therein regularly settled in a parish or church and qualified to vote for a bishop, and six or more parishes represented in the Convention electing.

4. Two adjoining dioceses, neither of which has six presbyters, may unite and elect a bishop to have jurisdiction over each separately, provided there are and have been for one year previous to the election, nine or more presbyters residing in such dioceses, and qualified to elect as in the third case stated above.

There yet remains one other canon on the election of bishops and the reader will then have before him all our legislation on the subject. It relates to the election of missionary bishops. This was first provided for in 1835, as follows:

1835. Section 1. The House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal



functions in States and Territories not organized as dioceses. The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said House of Clerical and Lay Deputies, in the form required by the 3d Canon of 1832, to be given by the members of Diocesan Conventions, on the recommendations of Bishops elect for consecration which certificate shall be produced to the House of Bishops, and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

Sect. 2. The bishop or bishops so elected and consecrated, shall exercise Episcopal functions in such States and Territories, in conformity with the Constitution and Canons of the Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe.

Sect. 3. The jurisdiction of this Church extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted that each Missionary Bishop shall have jurisdiction over the clergy in the district assigned him; and may, in case a presentment and trial of a clergyman become proper, request the action of any Presbyters and Standing Committee in any diocese sufficiently near: and the presentment and trial shall be according to the Constitution and Canons of said Diocese.

Sect. 4. The House of Clerical and Lay Deputies may, on nomination by the House of Bishops, in like manner, from time to time, elect, and the House of Bishops consenting thereto, may, in like manner, take order for the consecration of a suitable person to be a Bishop of this Church, to exercise Episcopal functions in any place or places out of the territory of the United States, which the House of Bishops may designate.

Sect. 5. If, during the recess of the General Convention, the Board of Missions should deem it expedient to have a missionary bishop sent to any place without the territory of the United States, it may propose a station to the several bishops of this church, which station shall be adopted if approved by a majority of the bishops. The Board of Missions may then request the bishops of this church to select a suitable person as bishop for said station, and upon the selection of a suitable person by a majority of the bishops of this church, the presiding bishop shall communicate the same to the Standing Committees of the churches in the different dioceses, and to the Board of Missions, and if the major

number of the Standing Committees, and the Board of Missions, shall consent to the consecration of such person, the presiding bishop, with any two bishops, or any three bishops, to whom he may communicate the testimonials, may proceed to the consecration of the bishop elect. The evidence of the consent of the different Standing Committees, and the Board of Missions, shall be in accordance with the 5th Canon of 1832.

Sect. 6. Any bishop or bishops elected and consecrated under this canon, shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of Diocesan Bishop in any organized diocese within the United States.

Sect. 7. Every such bishop shall report to each General Convention his proceedings, and the state and condition of the church in said states and territories, and place or places out of the territory of the United States, and at least once a year make a report to the Board of Missions.

The present law was enacted as canon second in

1838. Sect. 1. The House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a bishop, or bishops, of this church, to exercise episcopal functions in states or territories not organized as dioceses. The evidence of such election shall be a certificate to be subscribed by a constitutional majority of said House of Clerical and Lay Deputies, in the form required by the III Canon of 1832, to be given by the members of the diocesan conventions, on the recommendations of bishops elect for consecration, which certificate shall be produced to the House of Bishops: and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

Sect. 2. The bishop or bishops so elected and consecrated, shall exercise episcopal functions in such states and territories, in conformity with the Constitution and Canons of the Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe.

Sect. 3. The jurisdiction of this church, extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted, that each missionary bishop shall have jurisdiction over the clergy in the district assigned him; and may, in case a presentment and trial of a clergyman become proper, request the action of any presbyters and standing committee, in any diocese

sufficiently near, and the presentment and trial shall be according to the constitution and canons of said diocese. And the House of Bishops may at any time increase or diminish the number of states or territories, over which the said bishop or bishops shall exercise episcopal functions. And in case of the death or resignation of a missionary bishop, the charge of the vacant missionary episcopate shall devolve on the senior bishop of this church, with the power of appointing some other bishop as his substitute in the said charge.

Sect. 4. The House of Clerical and Lay Deputies may, on nomination by the House of Bishops, in like manner, from time to time elect, and the House of Bishops consenting thereto, may, in like manner, take order for the consecration of a suitable person to be a bishop of this church, to exercise episcopal functions in any place or places out of the territory of the United States, which the House of Bishops may designate.

Sect. 5. Any bishop or bishops elected and consecrated under this canon, shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of diocesan bishop in any organized diocese within the United States.

Sect. 6. Every such bishop shall report to each General Convention his proceedings, and the state and condition of the church in said states and territories, and place or places out of the territory of the United States, and at least once a year make a report to the Board of Missions.

Sect. 7. The second canon of 1835 is hereby repealed.

#### CANON III.

##### OF THE CERTIFICATES TO BE PRODUCED ON THE PART OF THE BISHOPS ELECT.

The first legislation in the American Episcopal Church on this subject, was made by the second canon of

1789. Every bishop elect, before his consecration, shall produce to the bishops, to whom he is presented for that holy office, from the convention by whom he is elected a bishop, and from the General Convention, or a committee of that body, to be appointed to act in their recess, certificates respectively in the following words, viz.:

*Testimony from the members of the Convention in the State from whence the person is recommended for consecration.*

We, whose names are underwritten, fully sensible how important it is, that the sacred office of a bishop should not be unworthily conferred and firmly persuaded that it is our duty to bear testimony on this



solemn occasion without partiality or affection, do, in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime for which he ought not to be consecrated to that holy office. We do moreover, jointly and severally declare, that having personally known him for three years last past, we do in our consciousness believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation that he is apt and meet to exercise the office of a bishop, to the honor of God and the edifying of his church, and to be a wholesome example to the flock of Christ.

*Testimony from the General Convention.*

We whose names are underwritten, fully sensible how important it is that the sacred office of a bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion without partiality or affection, do in the presence of Almighty God, testify that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life: and that we do not know or believe there is any impediment or notable crime, on account of which he ought not to be consecrated to that holy office, but that he hath, as we believe, led his life, for three years last past, piously, soberly and honestly.

By a canon of the church of England of 1603, no bishop of that church is allowed to admit any person into sacred orders "except he shall exhibit letters testimonial of his good life and conversation under the seal of some college of Cambridge or Oxford, where before he remained, or of three or four grave ministers, together with the subscription and testimony of other credible persons who have known his life and behavior by the space of three years next before."\* The testimonials here required, relate only to those seeking admission to the office of deacon or priest. The election of a bishop is made by a dean and chapter, under the writ of *conge d'eslire*, which is always accompanied by a "letter missive" from the King, naming the person and adding, "we have been pleased by these our letters patent to name and recommend him unto you to be elected and chosen," so that under this restraint, the only choice the electors have, is, whether they will obey the King or incur the penalties of a *premunire*.† The individual thus named in the letters missive, produces no testimonials, because these have been required at his previous ordinations, and his worthiness is presumed, from the fact that he has since constantly lived and exercised his ministry, under the eyes

and observation of his countrymen, without any imputation on his character.

When, however, application was made to the Church of England for the consecration of the first bishops of our church, the English prelates very properly required testimonials of the fitness of the individuals who might be sent over, because there could not be as in the case of an English bishop, any knowledge derived from observation of the life. Hence in reply to the application made by the church in America, the Archbishops of Canterbury and York, stated that they deemed it to be a solemn duty, "very earnestly to require the most decisive proofs of the qualifications of those" who might be sent for consecration. "We think it necessary," say they, "that the several persons, candidates for episcopal consecration, should bring to us both a testimonial from the General Convention of the Episcopal Church, with as many signatures as can be obtained, and a more particular one from the respective conventions in those states which recommend them. It will appear from the tenor of the letters testimonial used in England, a form of which is annexed, that the ministers who sign them bear testimony to the qualifications of the candidates on their own personal knowledge. Such a testimony is not to be expected from the members of the General Convention of the Episcopal Church in America on this occasion. We think it sufficient therefore, that they declare they know no impediment, but believe the person to be consecrated, is of a virtuous life and sound faith. We have sent you such a form as appears to us proper to be used for that purpose. More specific declarations must be made by the members of the convention in each state from which the persons offered for consecration are respectively recommended. Their personal knowledge of them there can be no doubt of."\* The forms sent with this communication, are precisely in the words of those contained in the canon now under consideration; and it was under such testimonials that Bishop White, Provoost and Madison were consecrated.

After the return of Bishop White and Provoost early in 1787, no immediate necessity was perceived for a canon prescribing the testimonials for a bishop elect, for it was understood that those gentlemen were unwilling to consecrate any one before a third bishop was obtained from England: there was therefore no legislation on the subject before 1789, and then the testimonials required, were copied from those which had been furnished by the English prelates, and used in the case of the first bishops of Pennsylvania and New York. A circumstance however occurred in June 1789, which probably called attention to the subject. It was in that month, that the church in the states of Massachusetts and New Hampshire, elected the Rev. Mr. Bass to the office of bishop, and requested the Bishops of Pennsylvania and New York, together with Dr. Seabury, the bishop of Connecticut, (who derived his episcopate from the Scotch Episcopal Church,) to unite in his consecration. At this time a union had not been effected between the churches in the eastern states, and those in the other parts of the confederacy, though it was earnestly desired by all, and one object in the election of Mr. Bass, was by means of his consecration to further the union.†

The testimonial in behalf of Mr. Bass was as follows: "This request we are induced to make from a long acquaintance with him, and from a

perfect knowledge of his being possessed of that love to God, and benevolence to men, that piety, learning and good morals, that prudence and discretion requisite to so exalted a station, as well as that personal respect and attachment to the communion at large in these states, which will make him a valuable acquisition to the order, and we trust, a rich blessing to the church."\* The General Convention met soon after this election by Massachusetts and New Hampshire, and though the two bishops of English consecration did not feel themselves at liberty to violate what they deemed an implied pledge to the Archbishop of Canterbury, not to consecrate until three bishops had been obtained from England, yet the necessity of prescribing the form of testimonials for future cases was apparent, and probably led to the adoption of the canon of 1789.

[TO BE CONTINUED.]

## Practical Christianity.

### EXCERPTA.

Our extracts for this week are from the pen of one of whom we think that a better Christian bishop has not lived since the days of apostles. We mean ROBERT LEIGHTON, archbishop of Glasgow.

He was of a Presbyterian family, his father having been a minister of that denomination, and indeed he himself was a preacher of the same persuasion. "During Cromwell's usurpation, he was minister of a church near Edinburgh, and distinguished himself by his charity, and his aversion to religious and political disputes. The ministers were then called over yearly in the synod, and were commonly asked, Whether they had preached to the times? 'For God's sake (answered Leighton,) when all my brethren preach to the times, suffer me to preach about eternity.' His moderation, however, giving offence, he retired to a life of privacy. But soon after, he was called by the unanimous voice of the magistrates, to preside over the college of Edinburgh; where, during ten years, he displayed all the talents of a prudent, wise, and learned governor. Soon after the restoration, when the ill-judged affair of introducing Episcopacy into Scotland was resolved on, Leighton was consecrated Bishop of Dunblane, and immediately gave an instance of his moderation: for when Sharpe and the other bishops intended to enter Edinburgh in a pompous manner, Leighton remonstrated against it; but finding that what he said had no weight, he left them, and went to Edinburgh alone. Leighton, in his own diocese, set such a remarkable example of moderation, that he was revered even by the most rigid of the opposite party. He went about, preaching without any appearance of pomp; he gave all he had to the poor; and removed none of the ministers, however exceptionable he might think their political principles. But finding that none of the other bishops would be induced to join, as he thought, properly in the work, he went to the king, and resigned his bishopric, telling him he would not have a hand in such oppressive measures. Soon after, the king and council, partly induced by this good bishop's remonstrances, and partly by their own observations, resolved to carry on the cause of Episcopacy in Scotland on a different plan; and with this view, Leighton was persuaded to accept of the archbishopric of Glasgow, on which he made one effort more; but finding it not in his power to stem the violence of the times, he resigned

\* Letter of Archbishops in 1786. Bishop White's Memoirs, 306-7.  
† Bishop White's Memoirs, p. 22.

\* † Gibson's Codex, p. 168. † † Gibson's Codex, p. 127.

\* Appendix to Journals of September and October 1790. Edition of 1790.



his archbishopric, and retired into Sussex, where he devoted himself to acts of piety. He died in the year 1684. He was of a most amiable disposition, strict in his life, polite, cheerful, engaging in his manners, and profoundly learned. He left many sermons and useful tracts, which are greatly esteemed."

THE flower that follows the sun doth so even in cloudy days; when it doth not shine forth, yet it follows the hidden course and motion of it; so the soul that moves after God keeps that course, when he hides his face, is content, yea is glad at his will in all estates, or conditions, or events.

THE spirit of the world is a base, ignoble spirit, even the highest pitch of it. Their's are but poor designs who are projecting for kingdoms, compared to those of the christian, which ascend above all things under the sun, and above the sun itself, and therefore he is not shaken with the threats of the world, nor taken with its offers. Excellent is the answer which St. Basil gives, in the person of those martyrs, to that emperor who made them (as he thought) great proffers to draw them off: "Why," say they, "dost thou bid us so low as pieces of the world? We have learned to despise it all." This is not stupidity, nor an affected stoutness of spirit, but a humble sublimity, which the natural spirit of a man cannot reach unto.

But wilt thou say still, This stops me, I do not find this Spirit in me: if I did, then I think I could be willing to suffer anything. To this, for the present, I say not more than this: Dost thou desire that Christ may be glorified, and couldst thou be content it were by thy suffering in any kind thou mayest be called to undergo for Him? Art thou willing to give up thy own interest to study and follow Christ's, and to sacrifice thine own credit and name to advance His? Art thou unwilling to do anything that may dishonor Him, but not unwilling to suffer anything that may honour Him? Or wouldst thou be thus? Then, be not disputing, but up and walk on in His strength.

WHEN Nature is set to judge of Grace, it must speak according to itself, and therefore very unsuitably to that which it speaks of. Natural wits apprehend not the spiritual tenor of the Covenant of Grace, but model it to their own principles, and quite disguise it: they think of nothing but their resolves and moral purposes; or if they take up with some confused notion of grace, they imagine it put into their own hands, to keep or to lose it, and will not stoop to a continual dependence on the strength of Another, rather choosing that game of hazard, though it is certain loss and undoing, to do for themselves.

But the humble Believer is otherwise taught; he hath not so learned Christ. He sees himself beset with enemies without, and buckled to a treacherous heart within, that will betray him to them; and he dares no more trust himself to himself, than to his most professed enemies. Thus it ought to be, and the more the heart is brought to this humble petitioning for that ability, and strengthening, and perfecting, from God, the more shall it find both stability, and peace from the assurance of that stability.

Now, to work the heart into an humble posture, I look into *thyself* in earnest: and, truly, whoever thou be that hast the highest conceit of *thyself*, and the highest causes for it, a real sight of

thyself will lay thy crest. Men look on any good, or any fancy of it, in themselves, with both eyes, and skip over as unpleasant their real defects and deformities. Every man is naturally his own flatterer; otherwise, flatteries, and false cryings up from others, would make little impression: but hence their success, they meet with the same conceit within. But let any man see his ignorance, and lay what he knows not over against what he knows; the disorders in his heart and affections, over against any right motion in them; his secret follies and sins, against his outwardly blameless carriage—this man shall not readily love and embrace himself; yea, it shall be impossible for him not to abase and abhor himself.

It is an excellent life, and it is the proper life of a Christian, to be daily outstripping himself, to be spiritually wiser, holier, more heavenly-minded to-day than yesterday, and to-morrow (if it be added to his life) than to-day; *Suavissima vita est indies sentire se fieri meliorem*: every day loving the world less, and Christ more, than on the former, and gaining every day some further victory over his secret corruptions; having his passions more subdued and mortified, his desires in all temporal things more cool and indifferent, and in spiritual things, more ardent; that miserable lightness of spirit cured, and his heart rendered more solid and fixed upon God, aspiring to more near communion with Him, and laboring that particular graces may be made more lively and strong, by often exercising and stirring them up; faith more confirmed and stayed, love more inflamed, composed meekness producing more deep humility. Oh, this were a worthy ambition indeed! You would have your estates growing, and your credit growing; how much rather should you seek to have your graces growing, and not be content with anything you have attained to!

How few are there that make it a great part of their daily business to behold God in his works and ways with themselves and others. Some in respect of others, are called great spirits, but oh, what are they? What a poor greatness is it, to project for a great estate, or great places and titles, or to conceive great revenges of little wrongs! There is something even in nature, of greatness of spirit, very far beyond the bastard, false character that most take of it, that is above most things others imagine great and despises them, but true greatness is this, to have a mind much taken up with the greatness of God admiring and adoring him and exciting others to do so, grieved and holily angry that men regard him so little, breaking forth such wishes as those of the Psalmist, both to express their own thoughts and to awake sleeping, besotted men around them, "Oh, that men would praise the Lord for his goodness," etc. They could wish a voice that could reach many thousands, and if they had one audible to all the world, would use it no otherwise than to be precursors of the praises of God, to call up and begin the song, oh that men would praise the Lord for his goodness.

MAKE it your business to learn more of divine wisdom, call in your hearts, commune often with yourselves and with God, be less abroad, and more within and more above, it is by far the sweetest life. Beg of God to wind up your hearts, when they are heavy and dull, that they follow you slowly in this, and need much pulling and baling from your hand, a touch from his hand will make them mount up easily and nimbly. Oh seek this

drawing, draw me, I will run after thee; and when you meet together let this be your business to speak of Him that alone is to be exalted, that doth and disposeth all as he pleases. Say to friends and kindred and neighbors, Oh, how great and how great and gracious a God have we! Oh that we could bless him.

THE greatest difficulty is to begin, as one said of his growing rich, "That he came hardly by a little riches, and easily by great riches." Having once got a stock, he grew rich apace, so once taking, be it but the first lessons of this wisdom, learning these well shall facilitate thy knowledge exceedingly. The wise increaseth learning. Wouldst thou but receive and hearken to the easiest things represented by God these would enlighten and enlarge thy soul to receive more, especially walking by the light thou hast, be it never so little, that invites and draws in more. Be diligent in the practice of that you know, if you would know more, believe it that is the way to grow.

Oh let me find the love of God, no matter what I have, or what I want in poverty, or any distressed forsaken condition, one good word or look from him makes me up. I can sit down content and cheerful and rejoice in that, tho' all the world frown on me, and all things look dark and comfortless about me, that is a piece of heaven within my soul.

It was a fault in Thomas not to believe till he did see; it were a madness in him not to believe when he did see. Belief may sometimes exceed reason, not oppose it; and faith be often above sense, not against it. Thus while faith doth assure me that I eat Christ effectually, sense must assure me that I taste bread really. For though I oftentimes see not those things that I believe, yet I must still believe those things that I see.—*Arthur Warwick.*

## Ecclesiastical Intelligence.

Many valued friends having desired us to extend our sphere of observation in the department of Ecclesiastical Intelligence, we have cheerfully complied with their wishes; and requesting their indulgent patience a little longer until all our arrangements are completed, we trust that they will then find our columns to furnish what they desire in every department.

### NEW-YORK.

We have already announced the death of the Rev. Dr. Bayard: we now put upon record, as a tribute justly due to his memory, the following extract from the minutes of the vestrymen of St. Clement's church, of which he was rector.

"EXTRACT FROM THE MINUTES.—At a meeting of the wardens and vestrymen of St. Clement's church, New-York, on Tuesday evening, December 22d, 1840, called for the purpose of expressing the sentiments of the vestry on the melancholy bereavement of this church, in the death of its late rector, the Rev. Lewis P. Bayard, D. D., about August last, of Syrian fever, while on his homeward passage from Beyrout to Malta, the following preamble and resolutions were unanimously adopted:

Whereas, it hath pleased Almighty God in his wise Providence, to remove from his church on earth, the Rev. Lewis P. Bayard, D. D., rector of this church, the vestry deem it a duty incumbent on them to express their feelings on this melancholy event. Therefore

Resolved, That while we adore the Sovereign Providence which has thus suddenly smitten to the dust our beloved pastor, in the very prime of life and usefulness, and left his desolate flock in tears, we cannot but lament and



deplore the irreparable loss of much that was excellent pure and lovely, whether we call to remembrance his high social virtues, the candor, dignity and simplicity of his character, his zeal and fervency in the ministrations of the sanctuary, or his indefatigable labors and arduous duties in the parish and church at large.

*Resolved*, That in his death we feel that society has lost one of its brightest ornaments; the church an able and efficient support and pillar; his people a kind and ready counsellor in all their trials and afflictions; his family a most worthy head, father and guide, and we a pleasant, cheerful companion, a most faithful, tried and ardent friend.

*Resolved*, That we do most respectfully and sincerely sympathize with his afflicted widow and children, whose overwhelming grief testifies to the preciousness of what, in the full tide of happiness, they have been so suddenly deprived of; and while our tears flow freely with theirs for the loss of the guide of their youth, we would refer them to his blessed precepts and holy example for their best consolation.

*Resolved*, That our most worthy and excellent Bishop be respectfully solicited to preach a funeral sermon in this church, on occasion of this our heavy affliction, at as early a period as will suit his convenience.

*Resolved*, That as a farther testimonial of respect for the memory of our late rector, the church be hung in black until the festival of Easter; and that the members of the vestry wear the usual badge of mourning for sixty days.

*Resolved*, That a copy of these resolutions be presented by the secretary to Mrs. Bayard, and to the Bishop of the diocese.

Attest,

ANDREW POLLOCK,  
Secretary of the Vestry.

This is the testimony of those who were nearest to him in his official relations, and therefore knew him best. It is in our eyes the most valuable testimony, though it is not all. A public meeting both of clergy and laity held at St. John's chapel, expressed its sense of Dr. Bayard's worth in appropriate resolutions. He deserved this tribute of respect, for he was emphatically, in the broad meaning of the term, an *honest man*. He felt what he said, and said what he meant. Warm in his feelings, his impulses might cause him to mistake, but his heart was too true to permit him to be insincere. Of the particulars of his death but little more is known than that it occurred on his return from Beyrout to Malta, near the latter place, where, upon the arrival of the vessel, his body was interred. These facts are communicated in a letter from Dr. B.'s host at Alexandria, who received his information from Malta. In the letter to Mrs. B. was enclosed another designed for the Bishop of our diocese, but without direction (as the writer knew not the name of Dr. Onderdonk,) applying to be received as a candidate for orders. This also was from Dr. Bayard's host, (an American by birth,) and is to be attributed to the labors of our deceased friend.

#### VIRGINIA.

The Rev. Martin P. Parks late Rector of Christ Church, Norfolk, has taken letters dimissory to the diocese of New York, having been appointed Chaplain to the Military Academy of the United States at West Point, where he has entered upon his duties. Mr. Parks was himself educated at the academy.

#### TENNESSEE.

In the Columbia Observer of the 17th ult., we find proposals for publishing at Columbia, Tennessee, a monthly periodical, entitled *THE GUARDIAN*; a family magazine, devoted to the cause of female education on Christian principles; edited at the Female Institute, Columbia, Ten., by the Rector with the aid of the Right Rev. Visitor, Bishop Otey, and of the Tutoreses.

The Guardian will be neatly printed on a large double medium sheet of fine paper, each number

containing sixteen pages quarto compactly filled. *One dollar and fifty cents a year, payable invariably in advance.*—*Epis. Recorder.*

Success attend it and every other effort made in the holy cause of Christian education. We bless God that the church seems to be awaking to this most important subject.

#### MISSOURI.

A new parish to be called "Grace Church," was duly organized at Jefferson City in this diocese, on the 30th of November last. Bishop Kemper was present at the meeting.

#### ILLINOIS.

We have from this diocese information of a design on the part of its worthy bishop, that has afforded us great pleasure. It is nothing less than an autobiography to be entitled "*BISHOP CHASE'S REMINISCENCES.*"

It is intended to issue the work in numbers of one hundred and twenty pages each, to be printed in the style of the best Quarterly Reviews. A number will appear every three months, at the price of half a dollar; the first of the series to be published on or before the first day of June next.

We had rather see such a work as is here proposed from the pen of Bishop Chase, than from that of any of our other bishops. There are reasons for this preference sufficient to acquit us of any charge of want of respect for our other ecclesiastical heads. Bishop Chase is one of the oldest among them, his life has been one of manifold and deeply interesting occurrences, he has seen an infant church grow to the present stature and strength of our communion; he has labored for that church in many fields from New York to Louisiana, and from the Atlantic coast almost to our remotest western settlements. In New York he was an early pioneer; and now, that "Father Nash" as he was affectionately called by his brethren, has gone to his reward, Bishop Chase is the only minister at our altars who can tell from personal observation the story of the first planting of our branch of the church in Western New York. As he once said to us, "the records of two of your New York Conventions are in my memory alone."

But in addition to this, Bishop Chase has more than once visited Europe on ecclesiastical business; and we have never hearkened to any man with more pleasure than we have to him as he related to us incident upon incident that introduced us as it were to some of the most prominent and best both of the English clergy and laity.

No man in the church has labored harder, few have encountered as many trials. He may sometimes have erred in judgment, but his heart was honest, and we think that the future churchman as he looks back on our history, will appreciate Bishop Chase, and agree with posterity in pronouncing him to have been far above the mass of common men.

#### WISCONSIN.

*From the Rev. Solomon Davis, missionary at Duck Creek, dated Sept. 29, 1840.*—My present report is made at a most interesting time in the history of this mission. Bishop Kemper left us yesterday, after having devoted four days exclusively to the Oneidas, much, I trust, to the furtherance of the good work which has hitherto called forth our labors and our prayers. The Bishop came to this settlement on Monday the 21st inst., in company with the Rev. Messrs. Hull and Eaton, and the missionary at this station, who had spent

the previous Sunday in attending the ordination of the latter gentleman at Green Bay. A large party of the chiefs and warriors on horseback met the Bishop near the west bank of Fox River, and proceeded with us a distance of eight miles to the parsonage. The Indians being already assembled on our arrival, divine service was celebrated, when Rev. Mr. Hull preached through an interpreter to a large and attentive congregation. The Bishop and clergy returned the same evening to Green Bay, but the following Thursday found him again with his "red children," the Oneidas, with whom he remained till Sunday evening. Here a portion of his time was spent in visiting from house to house, intending, if possible, to call on every family in the tribe, and from which he was only prevented by a severe rain storm, a part of which, however, was most cheerfully encountered in the performance (as he expressed it,) "of this most delightful part of his duties." On Friday he walked about three miles with me through the forest, and administered the holy sacrament to a woman who is nearly one hundred years old, and whose infirmities prevented her from assembling with Christian friends and brethren, in the appointed place, around the altar of her Lord. The following day he accompanied me to a remote part of the settlement, and administered the sacrament to another sick member of the church.

While at this station the Bishop preached three times. His language was clothed with simplicity, and admirably adapted to the capacity of the Indians. He has evidently taken a deep hold upon these people, and his late visit may be regarded as the dawn of a brighter day upon their religious prospects. He visited the school, and suggested alterations in the mode of conducting it, which I am confident will be of essential service in its future management.

On Sunday the 27th, the apostolic rite of confirmation was administered to fourteen persons.

Families, 80; baptisms, infants, 10; communicants, added, 2, present number, 91; Sunday school, teacher, 1, scholars, 15.—*Spirit of Missions.*

#### FOREIGN.

##### CHURCH OF ENGLAND.

WITHIN the last four or five years, extraordinary efforts have been made by members of the establishment to increase the number of church edifices in England. There was great need of increased accommodation for the humbler classes, and indeed there is still. The work however has gone on with great spirit, and very many beautiful churches have been reared. No one has exerted himself more in this laudable undertaking than the Bishop of London; and we chanced to be witnesses to the effect of his appeal to his diocese for aid. When it was made, we recollect to have heard it objected to by some, on the ground that it was virtually a resort to the "voluntary system," and this it was supposed scarcely harmonized with an established support of religion. We ventured then to suggest that the appeal would be most successful precisely because it was made to members of an established church which possessed their love and entire confidence; and that the amount of voluntary contributions would be one of the strongest proofs of the value of the establishment in the cultivation of the religious sense of the community at large, prompting them to build churches. The result proved that our anticipations were correct. In truth, there is a great deal of money obtained annually for religious purposes from mem-



bers of the English establishment, entirely on "the voluntary system;" more proportionally than there is in this country. We mention this fact not to recommend an establishment, for we want none here; but we happen to know that there is a very large amount of Christian piety in the Church of England, and we confess ourselves quite tired of hearing the oft-repeated calumny that there is no true religion in the English establishment.

The building of churches has been prosecuted by individual Christians as well as by the government, and we rejoice to hear of the progress of the work, as set forth in the following extracts.

#### NEW CHURCHES.

By the twentieth annual report of her Majesty's commissioners for building new churches, we learn that, at the time the previous report had been made, 243 churches and chapels had been completed, in which accommodations had been provided for 314,412 persons, including 174,270 free seats appropriated for the use of the poor. It appears by the present report, that since then fifteen new churches had been completed, by the aid of grants from the funds placed at their disposal. In these fifteen churches accommodation has been provided for 24,841 persons, including 8,209 free seats for the use of the poor. Thus, in the whole, 258 churches and chapels have now been completed, and therein provision has been made for 328,253 persons, including 172,479 free seats for the use of the poor. It appears also, that 19 churches are now in the course of building, to the erection of which her majesty's commissioners have contributed from the funds placed at their disposal.

The directors of the East India Company have not only determined to contribute the sum of 40,000*l.* towards the erection of a cathedral church in Calcutta, which will be a lasting monument to the piety and worth of Bishop Wilson, but have also felt it their duty to send their command to the Governor-in-Chief, Lord Auckland, informing him of their will and pleasure that he shall promote, encourage and protect the established religion in the country under his control.—*British Magazine.*

From Birmingham we have the following account. We are happy to find that St. Matthew's Church, Duddleston, the first of the proposed ten new churches in this town, is nearly completed, and will be ready for consecration at as early a day as the convenience of the bishop will admit. It is a spacious and commodious building, containing about 1050 sittings. The second church, St. Mark's, is rapidly progressing, and will be ready early in the spring. The committee of the society are preparing to commence, a third church, which they would have done previously, but that they are desirous to erect it near the Bristol road, where unexpected difficulties have arisen in procuring a site. The district is of great respectability, with an extensive population, and has not yet been carefully canvassed. We learn, however, that several gentlemen in the neighborhood are likely to interest themselves in the contemplated object. The funds of the society are still far deficient of the sum necessary to complete the whole design; but, when we take into consideration the number of professing Churchmen who have not yet contributed,—probably from want of thought, or from not being canvassed—we cannot doubt that sufficient resources will be found to complete the noble effort which is making to supply, in

some degree, the spiritual destitution of our vast and increasing population.—*Birmingham Adver.*

The church first named in this extract has since been consecrated.

The Bishop of Salisbury has lately consecrated also, a new church at Derry Hill, erected in a great degree by private contributions and designed for the accommodation of a very large and populous district.

Not less than six new Episcopal churches are in progress of erection in Liverpool. Three of these are reared by the church building society, one by an individual, and two by subscription.

A most appropriate tribute to the late Hannah More is to be found in our next extract.

#### Opening of Hannah More Schools, St. Philip's.

—On Wednesday morning, Oct. 7th, the Infant School, in St. Philip's, which completes the erections known as the Hannah More Schools, was opened under the auspices of the Rt. Rev. the Bishop of Gloucester and Bristol. The institution now consists of two large schools, one a boys' and girls' daily school, and the other the infant school above-mentioned, and a neat cottage for the persons who have the charge of the buildings. The boys' and girls' school at present receives as many as 500 pupils, and the infant school can accommodate full as large a number. The style of the building is chaste and neat; the architect, R. S. Pope, Esq.

The infant school-room, in which the friends of the institution assembled, was profusely and tastefully ornamented with wreaths and other devices of flowers and evergreens. On the platform were, the Lord Bishop of Gloucester and Bristol, J. S. Hartford, Esq., A. G. H. Battersby, Esq., the Rev. T. F. Jennings, the respected minister of the parish, a large body of the clergy, the gentlemen of the building committee, and others. In the centre of the room was a numerous company.

Prayers having been offered up by the Bishop, his lordship then addressed the meeting, eloquently eulogising the late illustrious lady whose name the schools bear, and pointing out how appropriate they were as the last portion of a monument to her memory.

*Church Pastoral-aid Society, England.*—At a meeting of the general committee on the first Nov., grants for five additional curates were voted. The Society now aids 270 incumbents, having under their charge an aggregate population of 2,039,156; or each on an average, the charge of 7,344 souls; while the average amount of their incomes is only 162*l.*: and 139 of these incumbents are without parsonage houses. Previous to the aid of the Society, only 314 clergymen were engaged in the pastoral care of the above stated population. The existing grants are to provide stipends for 294 clergymen and 44 lay assistants, at a charge to the Society, when all the appointments shall be made by the incumbents of 26,808*l.* per annum. 225 clergymen and 42 lay assistants are now supported in their important labors by the Society, at a charge of 20,688*l.* per annum.—*Practical Christ. and Ch. Chronicle.*

#### CHURCH IN WALES.

At a meeting of the Committee of the Society for Promoting Christian Knowledge for the Diocese of Bangor, a memorial to the parent Society was unanimously agreed upon, requesting the publication of an edition of the Prayer Book in the Welsh language, with marginal references,

similar to the English edition of the Society. In proof of the statement that the demand for Welsh Prayer Books was rapidly increasing, reference was made to the large number sold by the committee during the last eight years.—*Practical Christian and Ch. Chronicle.*

#### EPISCOPAL CHURCH OF SCOTLAND.

We have several publications from this portion of the church catholic. It is one on which we always look with feelings of strong affection, and from which we are always happy to hear. From that church we obtained our first Bishop (Dr. Seabury) a wise and good man; that church like our own, unestablished and unendowed, is testing Episcopacy, as we are, on its own merits; and finally, the views and opinions of our Scotch brethren are in our eyes at least, most sound and orthodox. We may be deemed singular in our opinion, (and if such be the case, so let it be, it matters not;) but personal observation has led us to the conclusion that we know no part of the Church of Christ purer than the Scotch Episcopal.

Among our publications we have the first pastoral letter of the bishops to the clergy and laity of the Episcopal Communion in Scotland. From returns (which however are not perfect) the following appears to be the condition of the church up to the beginning of last year.

83 Congregations,	794 Confirmed,
86 Clergymen,	204 Marriages,
2113 Baptisms,	404 Deaths,
2098 Catechumens,	8523 Communicants.

The following extract we can especially recommend, happy in being able to place on our pages matter as applicable to ourselves as to our brethren of Scotland.

"The mediatorial kingdom of the Son of God is guided and governed by an invisible agency, which he directs from his throne of glory, and of which the proof will be certain, in all our sacred services, to the sober eye of faith, though it is not sensible. We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal. They belong to an inferior polity, which is transitory and passeth away. But the things which are not seen are eternal. Through the medium of fervent faith, and of habitual penitence, formed and fostered by the ordinary means of grace, the things not seen are the great object of our profession, both as we are ministers of Christ, and members of his holy catholic Church. We cannot furnish to our clerical brethren a better rule for pastoral duty, nor to our Christian people a surer guide to Gospel truth and Gospel holiness, than by recommending a strict adherence, in all circumstances, to the sacred system, by which as a Christian community we are so peculiarly distinguished, connecting us as it does so manifestly with the original system, which requires us to continue stedfastly in the apostles' doctrine and fellowship, in breaking of bread and in prayers. It appears that the first step in the deviations of all those communities which have renounced the faith which was once delivered to the saints, was by renouncing the reverence due to the fellowship and the sacraments, which were instituted to guard the doctrine of the church, and to guide the conduct of her members. Such men and such communities affect to find fault only with human confessions and standards, as unjust impositions on Christian liberty, while they profess to maintain the Scriptures to be the only rule of faith and manners. This sounds well, and in a certain sense it is true. But if we renounce the



ancient land-marks preserved from the apostolic age by the church catholic, and if we lightly esteem the sacred ordinances by which the truths of scripture are ascertained, enforced and applied, we in effect place the faith which the Scriptures require, and the doctrine which they teach, at the mercy of fallible and presumptuous men, at once deceivers and deceived. It would, indeed, be an interesting and an important task to trace, step by step, the various and very gradual deviations by which the reformed on the Continent and the Puritans in England and Ireland have passed from their original high doctrinal Calvinism to Semi-arianism, to Arianism, to Socinianism, and last of all, to Unitarianism, which is but a single remove, if indeed it be in any respect, a remove from absolute Deism.

We must recollect, and our clerical and Christian brethren must recollect, that we are ministers merely, and not masters in the house or church of God, and that in doctrine, discipline and worship, we are happily guided and restrained by rules from which we cannot deviate with impunity. Let a man, says St. Paul, so account of us as of ministers of Christ, and stewards of the mysteries of God (1 Cor. iv. 1.) Moreover, he adds, it is required in stewards, not that they should be eloquent, gifted, and popular, but that a man be found faithful. If the minister of Christ be assiduous in the duty, and zealous in the service committed to him; and if the steward be faithful in the mysteries entrusted to his keeping, the people have all which they have a right to require for their soul's health. The ministers of our church are happily restricted to a rule, and are guided in all their ministrations by means so well devised and by arrangements so complete, both in doctrine, devotion and duty, as to guard our people effectually, if they walk by this rule, and follow those arrangements, against the chance even of an essential error. Whereas if they renounce this rule and reject the institutions which guard it, attaching themselves to a man or a party, however respectable that man or that party may be, they in effect subject themselves to the probable and not distant danger of all those deviations which have disgraced so many of the churches of the Reformation, and which have supplied the Romanist with some of his most plausible arguments against that most important event in the history of the Church. Let it ever, at the same time, be remembered, with special gratitude to God, that the institutions of our Church are, and will ever, by God's blessing, be found to be the most effectual bulwark against the pernicious errors and corruptions of the Church of Rome; and also against the no less dangerous deviations of numerous sects and communities, which have separated from that Church; but who made their separation unfortunately without the religious respect which is due to the ancient and universally approved land-marks of true religion; and who have exposed themselves, in consequence, to deviations more destructive of the Gospel than the errors and corruptions, gross as they are, which they justly renounced in separating from the Church of Rome."

In our next we shall endeavor to give our readers some account of the "Scottish Episcopal Church Society." At present we are obliged from want of room to content ourselves with the following extract for which we are indebted to the "Practical Christian and Church Chronicle."

*Aberdeen Diocesan Association of the Scotch Episcopal Church, 1840.*—The following is an extract from the Second Annual Report.—"The

following brief statement will show the sums which have been contributed to the funds of the Society, in the Diocese of Aberdeen, during this and the previous year, under the several heads in which contributions are classified:—

	1839.	1840.
Yearly subscriptions,	87 4 6	98 6 6
Congregational offerings,	136 16 9	147 1 0
Donations.	406 10 9	53 15 0
	630 10 6	299 2 6

There is doubtless a great falling off in the total amount of Contributions, as might have been expected, many persons having paid the first year the donations required to constitute them Life Members of the Society,—a contingency which was of course foreseen at the outset. But it will be remarked with satisfaction, that under the heads of subscriptions and offerings, which may be regarded as the permanent income of the Society, there is a considerable increase. This is noted with peculiar gratification under the head of offerings, because it is the legitimate mode of contributing to Church purposes; and being attended with less publicity, it affords a surer criterion of the principle from which men act, every individual being left to give "according as he is disposed in his heart," without being brought into comparison, or tempted to rivalry, with others. He who has "little may do his diligence to give of that little," without shame,—and he who has "much may give plenteously," without the risk of ostentation. But let both remember, that what they give, they give unto the "Lord," who will reward them, not according to what they give, but according to the means out of which it is given.

The sum distributed in this Diocese last year amounted to 287l. 5s. 2d.—viz. to nine Clergymen, in order to raise their incomes to 80l.—156l. 15s. 10d.; 30l. towards obtaining an assistant for an aged and infirm Clergyman; 50l. towards rebuilding one chapel, and 50l. towards liquidating the debt on another. These sums are exclusive of 21l. 10s. 9d. retained for purposes strictly Diocesan.

#### CHURCH IN IRELAND.

*Interesting Scene.*—Monday last, the Bishop of Limerick, accompanied by his Chaplain, the Rev. A. Denny, Rector of Tralee, attended Divine service at Ventry. The congregation, with the exception of several visitors from England, was entirely converts from the church of Rome, in number 250. The service was performed and the sermon preached in the Irish language by the Rev. Thomas Moriarty, himself a convert and minister of the congregation, exhorting them to stand fast in the truth of the gospel, and by purity in life and conversation to manifest the sincerity of their profession. He expressed himself highly gratified with the evident reality of this important work, and particularly with the answering of the children in the Sabbath school. In the evening his lordship preached in his usual impressive style, to a crowded congregation in Dingle, including more than one hundred converts, inhabitants of the town.—*Limerick Chronicle, (Ireland.)*

The Lord Bishop of Meath, Dr. Alexander, died in Dublin in the latter part of October, in the 81st year of his age.

#### CHURCH IN CANADA.

Workmen are now employed on between twenty and thirty church edifices in the province of Lower Canada. The sites have been given by individuals.

✠ The difficulties necessarily attendant upon the commencement of an enterprise like ours, will, we hope, be deemed a sufficient apology by such of our city friends, as have not regularly received our paper. Every effort will be made to secure punctuality in future, and we earnestly request those who have been disappointed, to make it known to Messrs. SWORDS, STANFORD & Co.

We avail ourselves of this opportunity to express our grateful sense of the very liberal support we have received in our enterprise. It is our purpose, should it be further extended to us, to enlarge the size of the "Record," without an increase of price; and from the arrangements now making, we trust we shall soon be able to give our readers all the current news of the day, ecclesiastical and literary.

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✠ Mr. A. W. HACKLEY, our regularly authorized collector, is now engaged in presenting bills for collection, to the subscribers of this paper in New-York and Brooklyn; in accordance with the terms of subscription.

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New York, November 2, 1840.

11t.

## The Church Record.

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